Prayer Changes Things BY SAMUEL DICKEY GORDON These three Addresses were given at the Annual Meeting of the South African General Mission April 10th 1910, in King's Hall, Halborn, London. "What Then?" Bessie Porter Head.	
"He is counting on you." He has need of your life In the thick of the strife; For that weak one may fall If you fail at His call. He is counting on you,	
If you fail Him — What then? "He is counting on you." On your silver and gold, On that treasure you hold; On that treasure still kept,	
Though the doubt o'er you swept. "Is this gold not all mine?" "Lord, I knew it was Thine." He is counting on you, If you fail Him — What then?	
"He is counting on you." On a love that will share In His burden of prayer; For the souls He has bought With His life-blood; and sought	
Through His sorrow and pain To win "Home" yet again. He is counting on you, If you fail Him — What then? "He is counting on you."	
On life, money and prayer; And "the day shall declare" If you let Him have all In response to His call; Or if He in that day, To your sorrow must say,	
"I had counted on you, But you failed Me" — What then? "He is counting on you." Oh! the wonder and grace, To look Christ in the face	
And not be ashamed; For you gave what He claimed, And you laid down your all For His sake — at His call. He had counted on you,	
And you failed not — What then?" These three Addresses were given at the Annual Meeting of the South African General Mission April loth 1910, in King's Hall, Halborn, London. Chapter 1: Prayer Changes Things TOPIC: Gordon, Samuel Dickey - Prayer Changes Things (Other Topics in this Collection) SUBJECT: 01. Chapter 1: Prayer Changes Things	
I met in England, a lady who told this of bit of a story. In a book that came into her hand the statement was made that one might pray here in London, for example, for sor something would happen at the other end; that always when one prays something is happening at the other end, and is changing because of the prayer. This lady had a brochristian, and she at once thought, "Now, if I pray especially for him, will something happen? Is this statement of the book true!" She felt led to pray especially for that browning, day by day, saying to herself, half wondering as she said it, "Is something happening at the other end?" and, in her heart, saying, "Something is happening; but I was family correspondence, she put this sentence in the letter to her brother: "Has anything unusual happened to you lately? "That was the only reference she made to her special, came a letter from him, saying this: "Yes, something has happened. Two months ago my thought was turned to God; I do not know why. It was not any book that I will did not go where I would hear sermons; but I do know that my thought was turned to think about God." He had been trained in a Christian home, he knew the whole Gosj heart to the Lord Jesus Christ, and as I write to you I am a Christian man." She ran her mind quickly back over the calendar. The letter said, "Two months ago," and she for time when she began her special praying for her brother. That is, something had happened at the other end.	other in India, a long distance away, who was not a cother, that he might come to Christ. She went on wish I knew!" By-and-by, in the course of the usual cial praying. Back, in the course of the mails from was reading; it was not any sermon that I heard; I pel story, and he now said, "I was led to give my
And, I have no doubt, that as one prays and centers all the power of one's thought upon, say, South Africa, upon those whom you may name here and there, upon this stat this: something is happening in South Africa. And, if it be true that you and I can join in prayer, or can go aside singly, or in twos, or threes, and pray that something may prayer, then surely we will get more time alone with the Master to change things. And if things are not changed that ought to be, it will be a bit of reproach upon us that it One's personal service must always seem very great. It is great. Wherever the Spirit of the Lord Jesus sways the heart, there is a passion to serve. You speak a word here, y in this place, and you teach a class yonder. There is a passion to serve, wherever the Master's plan sways the heart. You must spend and be spent out. And yet, I think, the and the more time we spend alone with His Word, the more we realize this: that we are doing most for man when we go away from man into the secret place with God. When we are serving — I mean by that word "serving," direct personal service — it touches just the one place where we are of course. There is always a limitation in service	happen, something be changed through our is not so. ou do a kindly deed there, you conduct a meeting more we come in touch with our Lord Jesus Christ,
gone. I may touch, in my spirit, by my prayer, different nations. When I go alone to pray, all the limitations of voice and bodily presence are gone. And I can loosen out the then a second continent, and more. If we realize that to be true, as without question it is true, we surely will get more time alone; time when the mind is fresh and clear, are the Master over His Word; and then we will ask, and then He will do. Although this will always remain true, there will be far more done than we know about. If we gauge on to do as much praying as we should. But if we gauge our praying by what the Master says is happening; and we walk in the dark as far as seeing is concerned, though not we go wholly by His Word, we will keep on asking and asking for bigger and bigger things. Regrets In Heaven If there be any regrets in heaven — heaven is not supposed to have any regrets, we think of heaven as having all the regrets turned out and kept out, — and yet, if there could creep in regrets, I think there would be at least two, as we look back to the earth-life from the hills of God. One regret would be this: that we did not a second content of the specific property of the search of t	nd the spirit is unhurried, time often, alone with our praying by what we know of the results, we will in the dark when we have the light of His face; if
— and yet, it there could creep in regrets, I think there would be at least two, as we look back to the earth-life from the finis of God. One regret would be this: that we did not mean more simple repetition of religious language on our knees, but more insistent claiming, that the power of the Lord Jesus Christ shall apply here, and there, over the that we did not ask enough, and did not ask big enough. We will say to ourselves, "What beggarly askers we were down on the earth!" The second regret, I think, if there be regrets, will be this: that we did not trust enough, that we did not trust God enough. We did not step out, when we could not see whe And if we might rule our lives here by what we shall think of them when we get yonder, then, I believe, we shall surely wear down the doorsills into our prayer-rooms. I suggest that we make a very careful examination of the doorsills going into our prayer-rooms. Some folks' doorsills into their prayer-rooms are very nicely rounded, as the sill for the carpenter to make, but not a good doorsill for a good Christian to retain. The only decent doorsill into the prayer-room of the Christian man is one that has been suggest that we make a rather careful examination of that door-sill, and if it is too big, just proceed to wear it down quietly, faithfully, day-by-day; and if we wear it down wherever our prayers may be turned in and out.	earth. That will be one regret, if there be regrets: ere to put the foot down, when He said, "Step out." ne carpenter made the sill. And that is a very good in flattened down, very very flat, worn through. I
I have thought of a word or two from the Master's lips about prayer. It is very striking that, as the opposition to our Lord Jesus increased, the intensity of His teaching about Him that He was to suffer death, as the opposition to Himself by the Jerusalem leaders grew more acute and pronounced than before, He taught more about prayer to His intense things about its power. Six Statements On Prayer There are, in the last six months of His life, six statements about prayer. I think I may take the time to speak just a bit, in grouping up those six things, because if we could there would be a new South Africa, there would be a new Japan — new, in spite of opposition, not the opposition wholly gone, but the victory rising up through the opposition	s inner circle, and He said the keenest and the most get them afresh in our minds, and live by them,
wictory through opposition. Wherever God goes, Satan goes. Satan always travels on God's roads; Satan is not a road-builder; he never makes roads; he is always a thief; he always steals God's pathways the Cross, you will always find the evil one stealing along behind him, hard on his heels, using the road he made. There will be opposition, and oftentimes the more we prabrighter the shining of the sun through the darkening and gathering clouds, and the greater the victory in the midst of the opposition. "If Two Of You Shall Agree" The first of these six promises is in Mat 28:19. It is a word spoken about six months before the end came. The Master said: "Again I say unto you, —	y, the keener the opposition; but in spite of it the
notice the words as we go along — "that if two of you." There is peculiar power in corporate prayer. There is marvelous power in individual prayer: but there is an intensifi pray. Two here means at least two, any number above one. The Divine unit is three; the human unit is two. The unit of humanity is not a man or a woman, but a man and a won think of our humanity. Just as it takes two to make the perfect human unit, it takes three to make the perfect divine unit. Now the Master says there is peculiar power whe above one — gather to pray. There is peculiar power in that corporate prayer. "If two of you shall agree." "Agree" is a music word. If you symphonize, if the wish of your heart and of the heart by your side joining with you, if these two perfectly harmout two of you make music in the longing of your heart.	man. We can understand the Trinity better if we en at least two or more — the number is indefinitely
"If two of you agree on earth." "On earth" is the place of prayer, because it is the place of conflict. There is peculiar power in being on the earth. Have you sometimes wisher the Master's presence? Have you said, "How glad I will be when all this fighting and conflict is past, and I am up around the throne with the redeemed"? Well, it will be we this: when we are on the earth, we are in the place of peculiar, power, because we are in the place of conflict. It is not the easiest place to live; it is not the most enjoyable powhen we see His face, and a wondrous peace; but this is the place of conflict, and therefore the place of power. We are on the battlefield here, and every prayer uttered on directly interferes with and hinders the power of the Evil One. Let us rejoice that we are on the earth, and stay here by His grace just as long as we can, for this is the place conflict. "If two of you make music in your praying down on the battlefield as touching anything that they shall ask." "Anything!" That does not quite mean anything, does it? It do fence on this side and say, "Of course, these things are left out on that side." Somebody else puts a fence on this side and says, "Of course certain things are excluded here."	onderful there with the Master. But, remember blace to live. There will be far more joy yonder, the battlefield has peculiar power, because it of power in prayer, because it is the place of es not exactly mean any thing, does it? You put a "We are very fond of putting a fence around that
word and shutting something out. "It means a great many things, but not exactly anything," we say; and thus we contradict the Master, and under-cut the power of His W "anything," and He meant anything. "If two of you agree on earth as touching anything." Mark this, the Master's meaning was just this: that where two make music with their prayer, and their music makes music with His heart, where there is perfect agreement with His heart, and within our hearts in the perfect agreement of our thought and purpose in prayer; there the Master says: "There is no limit to the things that you may attouching anything that they shall ask" — money things, men things. The changing of a man's will is the most difficult thing of all. The loosing out of gold is the most difficult human will. The last thing a man gives is his pocket-book, or his cheque-book — that is the last bondage to be freed. He is a wonderfully freed man who gets freedom from slavery like the slavery of gold. "As touching anything that ye shall ask, it shall" — listen! use your pencil, please, under the word "shall" underscore "shall" till all your sens Father who is in heaven." Then the reason is given. Why? Because we pray earnestly? Because we believe? Because we have faith? Those things all count, but they are not the thing. For where two	at upward and crossward, where there is music sk for." That is what He is saying here. "As ult of all, I sometimes think, because it involves the a that, and yet even that is included. There is no se of doubt goes. "It shall be done for them of My
gathered together, drawn together, drawn together by the Holy Spirit moving in their hearts — "Where two or three are gathered together in My name, there am I in the moved "anything" means, find out how much that word "I" means. "There am I." If there be any limitation on the "I," that is a limitation on the "anything." "There am I in the three; if three people meet to pray, there are four there. There is at least One more than you and I can see, and He is taking our prayer and making it His. That is the first of the second is in the Gospel of Mark. Mar 11:22. It is a word spoken within the last ten days. It is in connection with the story of the fig tree. The Master spoke to it, and it is course, there is a meaning in that fig-tree incident, quite apart from the prayer teaching. That fig-tree incident was practically an acted-out parable for the Israel nation. We smite the fig tree with death, except, as we understand that the fig tree stood for the nation of Israel. Their rejection of the Life brought them death. It is a parable in action result. The tree withers away — spoken to in the morning, gone in the evening — as quickly as that. And as they marvel, the Master says, "Have faith in God."	nidst of them." If you want to know how much the the midst." That is to say, if there are two, there are of these six statements on prayer. withered away at His word, and they marveled. Of We do not get the real meaning of why He should
And, please, remember that the chief factor in prayer is not faith, though that is so essential. The chief thing is God. The thing to look at is not your faith, but God. Have faith in God. "Verily I say unto you, that whosoever shall say unto this mountain"— picking out the most difficult thing in all the world, that a mountain should move off into the sea!— "Be thou removed, and be thou cast into the sea." If you live in a mountain country, you cannot think of a mountain moving off, of its own accord, into the sea, can you? I can't. I can't conceive of Mount Washington, or Mount Blanc mountain down. But to see the thing move off!— that is His illustration. You say it is impossible for that man to be changed, for that opposition to be turned back, for this thing to change, and that thing to change.	ntain country, or if you can call to your mind a oving off. I can imagine men trying to spade and
Well, the Master knew how we would be tempted in just that way, and so He gave this illustration: "Shall say unto this mountain, Be thou taken up and cast into the sea." prayer influences the mountain. The mountain is the difficulty, it is the hindrance. The whole purpose of the prayer is to move the obstacle. The prayer does not work upw God downward into a human heart, and outward against the difficulty. "And shall not doubt in his heart." That is the best definition of faith in the English language. That is the Master's own definition of faith — shall not doubt in his undernea earnestly, he won't find a sneaking, creeping-in question: "Will this thing come? It is really too much to expect it to come the way I am asking; I hope it will." "Shall not do flap of the tent, like Sarah of old. God said, "I will return to this woman of ninety years, and the order of nature shall be changed, and a son will gladden this tent." And so come!" The Master says — shall not laugh behind the flap of the tent, shall not doubt in his heart, but shall believe that what He saith cometh to pass, he shall have it — "Therefore I say unto you, all things." Notice how sweeping that is. All the fencing is gone. "All things whatsoever ye pray and ask for, or, believe that ye receive them, and the property of the prayer is to move the obstacle. The prayer does not work upw god downward into a human heart, and outward against the difficulty.	vard, it works from upward outward; it works from ath thinking. As he kneels to pray and talks very bubt in his heart," means shall not laugh behind the mebody laughed. Sarah said, "I know that cannot
Then I think we should always read the next verse. It speaks about forgiveness, but it speaks about more. "Whensoever ye stand praying forgive, if ye have aught against a may also forgive you." That is to say, as you are bowed in prayer and you are conscious of anything in your life that is not God-like, it goes out. Prayer is a great searcher. Theart— most folks do not want to see into the heart, for they see too much in it. But the Master says, "If you find, as you quietly bow in prayer, that thing there which is not pleasi prayer, the soft Spirit-voice says, "I want you to make this change in your life," it is made; it is not discussed; you do not argue the matter, but you make the change. If that quiet Voice says to you, for example, "There is that bit of property you have, it yields you a very nice income; I want you to put that on the market and let Me have it	There is no looking-glass like the knees to reveal the ng to Him, it has to go out. If, as you quietly bow in t, please. I will take care of you, I will see about
your income. Just now the thing I am concerned about," the Voice says, "is not the income, but the outcome. If you will attend to the outcome, I will attend to the income, you control, and change it into gold, and use it yonder," you will say, "Yes, Master, guide me in the best way to get the most for it." You will do as the Voice says. This is when with Him. It is far more than forgiveness if we quietly follow Him here. This is the secret of the "all-things," and the "anythings," and of the "it-shall-be-done." After Judas Has Gone Out The other "done" statements are in the last long quiet talk the Master had with those eleven men, after Judas had gone out. That talk is preserved for us in Chapters 13-17 chapter in Joohn 13:31. It says, "After Judas had gone out." Mark that, the Master does not open His heart, He does not say the most intimate things, He does not give the And there is a lesson of great force for us there. The Master cannot open His heart fully, He cannot open His power freely, to us, until any remnant of the Judas thing has him. And oftentimes if you find that the answer to prayer is not coming, you would better just light a lantern, clean the glass of the lantern, and light it, and go hunting archanging around the table of the Master's prayer plan. After Judas has gone out, then the Master seems free, and He gives those wonderful words that run from Joh 13:31,	of John. It begins in John 13 near the end of the freest power for prayer, until Judas has gone out. been put forcibly out, and the door is shut against bund for bits of Judas, at the time when he may be
Greater Things If We Obey In the midst of that talk, in those marvelous words preserved for us by John, there are just two things that stand out as the objective, as the driving point of all. The first is done." The second is how we will do them: we will do them through praying. The rest of those chapters lead up to these, that is, I mean, they are the underlying basis of the most perfect union, He says there must be obedience; and these words all mean simply this: there must be the most perfect touch of purpose between Him and me. I a quiet inner Voice which may touch and call for the thing I prize most. I will obey. That is the underneath current of the whole talk — abide, obey, live in Him, do what He and He is to do. I will simply repeat those four great promises. But remember, as I do, that these four are the peaks of this long talk that runs through John 13-17, including the prayer, and	s this: "You shall do greater things than I have lese. He says: "If ye abide." He says there must be abide in Him; that means I obey Him, I obey that asks. Now then, as the result of this, we are to ask
"Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do." Joh 15:7: "If ye abide ye will and it shall be done unto you." Joh 15:16: Notice keenly, "Ye did not choose Me." He is not talking about salvation here, that is settled. It is not a salvation verse, it important service. That is what He is talking about. "Ye did not choose Me. I chose you" for a certain great purpose of service, "and appointed you that ye should go and be whatsoever ye shall ask of the Father in My Name, He may give it you." Asking In Jesus' Name The fourth of these four is found in Joh 16:23: "In that day ye shall ask Me no question." They were asking many questions. "Verily, verily, I say unto you, if ye shall ask at Name. Hitherto have ye asked nothing in My Name." They had asked, they were praying men; but they had not been given the privilege of asking in that great Name. This "Hitherto have ye asked nothing in My Name." They had asked, they were praying men; but they had not been given the privilege of asking in that great Name. This "Hitherto have ye asked nothing in My Name." They had asked, they were praying men; but they had not been given the privilege of asking in that great Name. This	is a service verse. He has chosen us for a certain ear fruit, and that your fruit should abide; that nything of the Father, He will give it you in My is a new step up. "He will give it you in My Name."
"Hitherto have ye asked nothing in My Name. Now ask in that Name and ye shall receive, and your joy" — how would you feel if all the things you are asking for, the bigge singing? If everything that your heart is asking for — for some loved one, for difficulties in certain personal problems that you have been working on for a long time — if the whole answer came in a flash now, do you think the roof could hold the volume of your singing! That is what the Master is saying here — that your joy may not simple that verse is in Joh 16:26: "In that day ye shall ask in My Name; and I do not say unto you that I would need to ask the Father to listen to you, because the Father Himself especially loving you — "and ye have believed that I come forth from Him." That is, the Master asks for us — on our behalf, but the Father listens; The Father says, "What Other Subjects in this Topic: Oo.1. Title Pageoo.2. e-Sword Module Prepared by BibleSupport.comoo.3. "What Then?"o1. Chapter 1: Prayer Changes Thingso2. Regrets In Heaveno3. Six Statements On Prayer	ly be full, but bubbling over full. The emphasis of cloveth you, because ye have loved Me." He now is
o4. Chapter 2: New Spelling For The Word "Ask" o5. A New Spellingo6. "Ask." o7. Reaching The New Spellingo8. Jesus As Our Substituteo9. Winning Back What Was Los 12. Chapter 3: Pitching Tent On Olivet13. Hearing The Last Word14. The Arrangement15. A Serious Question16. Three Resources17. A Long Time Coming Chapter 2: New Spelling For The Word "Ask" A New Spelling I want to bring to you a new spelling of the word ask. The old spelling is A-S-K— ask, but there is a new spelling of that word that is given to us by our Lord Jesus Christ. It with His disciples, on the night in which He was betrayed, He used that word ask five times; and during those five times that single word becomes the pivot of the talk in Jesus Christ. It was the complex of the talk in Jesus Christ. It with His disciples, on the night in which He was betrayed, He used that word ask five times; and during those five times that single word becomes the pivot of the talk in Jesus Christ.	f you will notice in the long talk the Master had
In Joh 14:13, He says: "Whatsoever ye shall ask in My Name, that I will do"; Joh 14:14, "If ye shall ask anything"; Joh 15:7, "If ye abide in Me, and My words abide in you, chosen you and appointed you that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask"; and again in Joh 16:23 and Joh 16:26, the value of the couple that with the other "ask," regarding the Son, in Psa 2:8, which perfectly fits in with these "asks" of John's Gospel: "Ask of Me and I shall give thee the heat of the earth for thy possession." If we can get the better spelling of that word ask, I think we may quicken the results in all the foreign fields — in South Africa, in North Africa and London.	word is then for thine inheritance, and the uttermost parts
Reaching The New Spelling The new spelling is T-A-K-E — take! The Master's spelling and our spelling of the word "ask" is T-A-K-E; that is also the spelling of Calvary and of the Third Morning. Sha four or five simple things will make it, I think, quite clear. When God made man in His image, He gave him mastery of the earth. Man was the under-master of the earth and all its forces; Genesis 1 and Psalms 8 will make that quite clear. Man is a master, made in the image of God, to be master over all this earth; that is the Father's plan in His marvelous love. But the title to the te obedience; that is the one law of title-holding in God's Kingdom. Disobedience demits the title; obedience holds the title.	
The second thing to note is that man lost his mastery through disobedience. The tempter's whole thought was this: get man to disobey. He knows about the title standing this: to disobey the Father's will. Man disobeyed and he not only lost the dominion but he also became a slave on a practical basis. Third thing: He lost the dominion to the one whom he obeyed, who is called by our Lord Jesus Christ, "the prince of this world." He is not the rightful master, he is not the a traitor to God. He is a traitor-prince, he has stolen the mastery, he is a thief, he is prince of this world, usurping the power that belongs to us. Fact number four: The Lord Jesus Christ came, or as I love to put it, God came down Himself in the person of His Son; because that Man who walked around on the old P treading in man's shoes. He was given the mastery of the earth, all afresh by the Father. God gave all things into His hands. "All things have been delivered unto Me of My fact is repeated four times over in John's Gospel. All things were given into the Lord Jesus Christ's hands. He was the new Master. Yet He could only hold His mastery by this: He obeyed; even unto death, aye, the death of the Cross. And I think the great thing the pretender-prince, the cunning traitor-prince, was aiming to do those thirtyth	alestine soil was without a doubt God Himself Father," the Master plainly says, and that same obedience. Thus the one touchstone of His life was ree and a half years, was to make obedience by our
Lord Jesus just as hard as he could. But Jesus remained true. He held His title by obedience; first in His life, then in His death; and onward through His resurrection. And Ephesians and Colossians and the other epistles — the title to the earth was confirmed to Him when He returned to His Father's presence. It was given to Him by the Fath now He gives us the right to take what rightly belongs to us, on the basis of His victory. Jesus As Our Substitute We love to talk of our Lord Jesus Christ as our Substitute. We rightly say that He was acting in our place when He climbed the hill of the Cross and poured out His life eve brunt of our sins, He acted as our Substitute when He was standing in our place, and through Him and His precious blood we are free. But we do not use that word Substitute was a three-fold Substitute. First, in His life, by His perfect obedience — in Nazareth, in His narrow white-washed cottage, in the daily round in the carpenter's shop, no plane, driving nails, for customers hard to suit, always obedient to His Father's will in the common humdrum Nazareth life — our Substitute there. We failed in obedience	ner; it was held by Him through His obedience; and n unto death. He was our Saviour and bore the tute as much as we should. making chairs and yokes and tables, pushing a
Substitute. Then on the Cross He was our Substitute, obeying perfectly, and perfectly satisfying God's righteousness in view of the awfulness of our sin. And then on the resurrection morning He rose up because He was obedient; He held the title by His obedience in the place of the man who had failed, and in His obedience the Cross; not shrinking, even at that, though it meant far more to Him than any human heart could ever take in. When He had gained the victory, He held the title to this Winning Back What Was Lost I used to wonder, in my ignorance, why the Master, when He achieved the victory over sin, over Satan, over death, why He didn't clean the whole thing up, why the old de	ce to death, aye, the shameful, the painful, death of searth.
Christ were Victor, why not make the victory instantaneous everywhere? Well, there is a very simple reason. I said He was our Substitute. We were given the mastery of the win back what we had lost. We had lost our life; He gave it back through His own life. We lost our mastery of ourselves; it comes back through Him and His marvelous Ho the ninth item is self-mastery— He came down to win back for us our mastery of the earth, the place where we were made under-masters for God. He is our Substitute. He authority has been given unto Me in Heaven and over the earth." "Now," He says, "take what I have won for you." When our missionary friends go back into a village in South Africa where a man sits possessed by a demon, remember this — and it serves as an illustration for every othe this: that bit of ground belongs to man on behalf of God, to be held for Him. It was lost through disobedience; it was stolen away by the traitor-prince. But the Lord Jesus Name has the right to step over on that ground and say, "I take, in the Name of Jesus Christ, my Substitute, my Saviour and my Master, I take this bit of the earth, by the at this bit of the earth, that my Master has won, back, in His Name; and I take the lives of these precious men and women and children, whom my Master has given His own	he earth, but lost our mastery; He came down to oly Spirit; in the fruit of the Spirit — you remember, has won the dominion of the earth back. "All or place of the sort in varying degrees — remember Christ is Victor, and anyone going in Christ's authority given unto me over all the earth; I take life's blood for."
But the taking must be as deep as your life; it must be as intense as the opposition. Satan is a stiff fighter; he doesn't give except what he must; the taking must be definite give until he must. He is a mighty stiff fighter. Prayer must be persistent. The taking must be as insistent as the enemy is persistent, and just a bit more; and that's where twin for God— maybe in London, maybe your loved one, maybe in North Africa, in South Africa, wherever he is — that man whom you would have come to Jesus Christ be Jesus Christ the Victor's Name, and insist on taking, and the rest will always come. The new spelling, the Calvary spelling, of ask, is T-A-K-E, in Jesus Christ the Victor's Nexercising New Authority There is a marvelous bit of verse in Luke 10 that we ought to mark in our Bibles in gold or any other way that will make it stand out. Luk 10:19 runs like this, and it is trem serpents and scorpions and over all the power of the enemy." In my Master's Name I want to speak to every reader personally, and ask you to think of the field where you would win for Jesus Christ. And, in His Name, I repeat His words to you: "I, Jesus, have given you authority over all the power of the enemy."	the fight comes. The man whom you are tying to clongs to Him through His victory. You take him in Name. Lendous, "I have given you authority to tread upon
Now use your authority. Have you been doing it? Step in where He leads you. "Every place where the sole of you foot shall tread upon that have I given you." Let us take what the Master has won. Ask means taking; it doesn't mean pleading with God. He is far more eager than we are. It means that in the Name of Jesus Christ, the Jesus Christ, in His Name taking what He has won back. He gave us the right to use His Name, and we ought to appropriate and take in His Name, house after house, and and man after man, to take these from the enemy in Christ's great Name. Do you remember, that in the Lord's prayer, the Master taught us to say	
"deliver us from evil" — this is the old King James Version. The better reading makes that personal — not "from evil," but, as in the revisions, "from the evil one." And that English word "deliver," is a picture word. The word "rescue" would be a perfectly accurate translation. "Rescue us from the evil one." That is what we are to do in Christ Is Using The Name And, if you will take notice of it, the marvel of that long talk, that Thursday night talk, recorded in John 13, 14, 15, 16, is that the Master gave us the right to use His Name, be as Himself, going where He goes! But there are two things that run through that long talk in John. Everybody cannot use the Master's Name. We find in chapter 19 of A that Name. They reckoned without their host. The evil spirits knew who had a right to use that Name; and the evil spirits jumped upon them and tore them and left them Name. The demon world knows full well who may use that Name.	that is, stepping out as He. To use His Name is to Acts, that some of the Ephesian men tried to use bleeding. They didn't have the right to use that
If you run through that long talk again, you will find these words — "Abide," "Obey," "If ye love ye will obey," "if ye obey ye are abiding," "The Father in Me, and I in the Fatindicate obedience is the one touchstone of using His Name. He held His mastery through obedience; He won our salvation on the Cross by His perfect obedience. Now Has a child obeys. Abide, — obey means abide; abide means obey. Hold the whole life quietly, simply, fully, subject to His touch; and then you can ask what you will, you make a child obeys. Abide, — obedience is always paired with the word "faith." But I think it helps us to remember that faith is this: it is knowing that Jesus is the Victor. Have yo will do, so much as what He has done. Now I have no doubt in my mind that the Lord Jesus Christ is Victor in His life, in His death, on the Third Morning, over all the porfeelings up and saying, "I must believe." It is just thinking of Jesus. There He is, on the throne — the scars on His face tell the perfectness of His obedience. That scarred Jesus, that crowned Jesus, I have feelings As I step quietly on where He leads, I may take what I will, in His Name, life after life, purse after purse, gold after gold for the need, mules for the wagon for that missions.	The says, "Follow Me." Obey, simply, quietly, sanely, any take what you choose, and the evil one must go. You any doubt about that? It is not about what He wers of evil. Faith means that. It is not working my no doubt about Him.
take in Jesus the Victor's Name. And, because He is Victor, every hindrance must go before the man that presses forward in His Name. Recently I was in Sweden. Sitting across the table from me was a missionary from Tunis. One day she told us this story. She had a friend, a sister missionary in Algiers. An whom she had been used to win to Christ. The Arab woman was a Mohammedan, with all the fanaticism, ignorance and superstition that marks that strange Mohammeda Christ, and her family members did their best to sway her from her new faith. They coaxed, pleaded, argued, and threatened — made her life miserable, but she showed the what she knew was right. Then they did what is characteristic of that people. They concocted a poison, very simple, very deadly, and put it into her food — of course, secretly. When she had eaten the introduced, she quickly realized what had taken place for she felt the poison. She knew full well about the poison, was aware of the habit of her people to use the poison, as in her blood she knew instantly what had happened. And she knew this: through the poison she was doomed to die. She knew it. You can easily imagine her feelings as she	and this sister missionary told her of an Arab woman an belief or superstition. This woman was won for the quality of her faith by quietly standing firm for the meal into which the poison had been and realized how deadly it was. As she felt the thing the felt the poison working. It would, first make the
person very irritable and mean in spirit, then very dull, then it would affect the mind still more, and then the body, until death would come. That was the course it usually And she was greatly startled, and greatly distressed, and didn't know what to do. As she sat at the table, I think without planning it, she commenced to repeat the Name, that would mean persecution by those around her in the house and in the family. And so to herself, with all the intensity of one who felt the sentence of death in her body, above every name, "Jesus, Jesus, Jesus." And for two days or three — my friend was not sure which — the struggle with the poison continued. But it gradually receded from her body and blood, the family watchin was something new. The poison had never failed before, but it was failing this time. As she herself told the story to the missionary, she said, "I felt as though each time I salife that swept through me, but in between a wave like death." And the conflict continued between life and death for those days, but the death becoming less and the life make was free, to her family's utter astonishment and to her own great joy.	hat great Name. She could not repeat it aloud, for she commenced to repeat that marvelous Name, ag her with strange and apprehensive eyes. This haid that Name, there was something like a wave of
That was a victory in the body, a possible thing as the Holy Spirit guides, but only a small bit of the larger possibility. We have the right, as we are simply obedient, to use to Spirit's guidance, going step by step as He leads, we may take out of the hand of the evil one, men, and women, and property, and gold, and all that we need, because the I unto Me over all the earth." Shall we take, in Jesus' Name, what belongs to us by the right of His death and resurrection? Chapter 3: Pitching Tent On Olivet Do you remember the last time that the Master was with His disciples? I don't know what time of the day it was. It may have been in the early morning when the dew was been in the evening time in the twilight. They have been down in the city together. The Master said, "Let us take a walk," and they walk down the narrow city street, and of Olivet's top. There the Master says the last word that He spoke; and there I want you, for a moment, to take your stand with the Master on Olivet's top. A man should live with his tent pitched on Olivet, the place with the ringing cry of "All power." You cannot stand on Olivet without seeing, down yonder, a bunch of trees in the standard of the control of the contro	Lord Jesus has said, "All authority hath been given fresh on all the flowers and the grass. It may have ut the gate, and up the hill, and now they are on in a depression of the ground; and you know that is
Gethsemane, where the touch of sin, in anticipation, came so strong as almost to bear the Master down; where the strain of spirit was so great, as He thought of coming in that the thread of life almost snapped, and special prayer had to be made that the life might be held till the great service was done. Olivet always includes in its perspective struggle, because of the sin of the world. Then beyond is the old grey wall of the city, you can see it a bit, and there just outside is Calvary, where the Man of the race, who was more than man, climbed the hill of the Substitute, in our stead, and with the keenest pain of body, and yet keener pain of spirit, until His heart broke, poured out His life-blood for all men, and for us and for our And over on the other side is Bethany, the place that had the prophetic glimpse of the marvelous resurrection power of the Lord Jesus Christ. Hearing The Last Word	e yonder Gethsemane, the place of the lone soul he Cross, and took our place, acted as our
We want to step, just a moment, to Olivet and hear the Master's last word. But remember this: you cannot stand on Olivet without seeing Gethsemane, and seeing Calvary degree; and seeing Bethany, — power spelled out prophetically beyond what mere man has ever known. It is the last time they are together. He's going away — but coming know just how soon; but they do know this, that while He is gone they are to be as He, they are to take His place. And so they stand, eagerly looking into His face, and lister word will be. There's Peter, the man of rock, who slipped so badly, but who came back and was forgiven. There are John and James, the sons of thunder and of fire, who are to burn the guileless man, and the others, grouped around the Master. But you hardly notice them, if you notice them at all. Your face quickly turns to Him, the Man in the midst, with scarred and marred by suffering for sin — other men's sin, but with a wondrous glory-light shining out of eyes and face. And, as they listen, the Master says this — it is His last word, it contains the whole pent-up passion of His heart, it should be the first word with every follower of His. Simple the standard of the standard o	eir lives out now for their Master. Here is the h a face torn by the thorns and cut by the thorns,
Me, therefore go ye, and make disciples of all the nations." While that word is ringing in their ears, they are startled to notice that His feet are off the ground, and He keep gravitation upward, until by and by a cloud — not a rain cloud — a glory cloud, sweeps down out of the blue and conceals His form. And, as He goes away, the one word the All of you go. Go to all. Go with all you have. Go all the time there is. Because I have the power, you go, in My power, out to the farthest reach of the earth." The Arrangement A friend in my country has supposed the scene that he thinks might have taken place when the Master went back. The last you and I see is the glory cloud that sweeps down old earth has not seen Him since, though the Book does say this: that some day He's coming back in just the same way as He went. Some of us are very strongly inclined to regard, and the time may be not so far off as some think. But have you thought of what took place on the other, the upper side, the glory side of the cloud? He's been down home; and they're fairly hungry for or a look at the blessed face of the Master again. Talking in human language, I have imagined them coming down to where they might	s moving up, and up, and up, by a new law of at rings and burns in ear and heart is this, "Go ye. on out of the blue and conceals His form. And the believe it will be exactly as the Master said, in that a there a long time, over thirty years away from
The friend I speak of has imagined this: that after the first flush of feeling has spent itself, — this is the way we would talk about such things on earth — and the master is very talking earnestly, quietly, Gabriel says, "Master, you died for the whole world, did you not?" "Yes." "You must have suffered very much." "Aye, Gabriel, I cannot talk about that even to you; it goes too deep." "And do they all know about it down there?" "Oh, no; jus "Well, Master, what is your plan? What plan have you made to tell the world that you have died for them? What arrangements have you made?" And the Master is supposed John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and farthest reach has heard the story, and has been caught, thrilled and thralled by the power of it." A Serious Question	st a little handful in Syria know about it thus far." ed to reply, "Well, I asked Peter, and James, and
And you know, Gabriel knows us folks pretty well. We are no strangers to him. He has made more than one journey to the earth, and knows the kind of stuff that is in us for bit troubled, as if he could see difficulty in the Master's plan. And he says, "Yes, but, Master, suppose, after a while, Peter forgets. Suppose John, after a bit, loses his enthus their successors away down there in the twentieth century get so busy with things — some of them good things: church things maybe; some of them may not be quite so produced the others, what then?" And his eyes are big with their eagerness, for he is thinking of the suffering; and he is thinking, too, of the difference to the man who do "What then?" And back comes that quiet voice of the Lord Jesus. Nobody ever talked so quietly as He. He says, "Gabriel, I haven't made any other plans. I am counting on them. That is a bit of this friend's imagination, it is quite true; but it is the Gospel story, page after page. The Mother plan; He's counting on us. I think if I could emphasize one sentence more than another, it would be that sentence, He's counting on us, each in his own sphere, in hi all of that. And as you listen with your hearts — if you fail Him, if someone fails the Lord Jesus in making the one dominant purpose of his life telling the others, if you fail dying a failure practically, so far as concerns those whom you touch, or whom you can touch. Yes, I know that sounds serious. I'd rather not be saying it. But I am	usiasm, and simply doesn't tell the others. Suppose roper things — suppose they get so busy that they besn't know about the suffering and the dying. Laster has made that plan; He has not made any is own place, as comes best to you. Simply that, but
Three Resources He has given to us three things, at least, to use in carrying out His plan. He has given us, first, the life — what we are. The greatest thing any man has is his life. And, even you have in reaching both the world you touch directly, and the whole world you cannot touch directly. First, the life; what we are, simply, in a pure, clean, sweet, unselfished the has given us a second thing — gold, what we possess, the power to earn. It is a marvelous trust. Gold has a strange power of transmutation. By the golden finger a man power; and I think the Church of Christ has never begun to realize the power there is in gold. It is almost omnipotent today. When you get beyond the line of this life, it is saltless salt, and no more. But now it is almost omnipotent.	h Christ-controlled life. can reach around the whole world. It is a strange
He has given us a third thing, and that is prayer, which I want to define anew in this way, — the power to take, in the Lord Jesus' Name, what He has won. And the Master is counting on us to use the life, and the gold committed to our trust, and the power of prayer, to go out and take! to the very end of the earth. I remember me a very simple tale of one of our southern American cities. It was during a time before our civil war, when the sanitary conditions in the south were very poor. A plague great havoc. The city's death-cart was rolling in the streets almost all the time; and hardly a home but had the tear, and the sorrow, and the vacant room and the empty che did very rapid work. They were all carried out, one after another, until there remained a mother — the mother and her baby boy, of five years, it may be, or so. The story says that he crept up on his mother's knee, with his baby face very close to hers, and he said, "Mother, father's dead, and brothers and sister are dead. Suppose y the face so close to hers? She must keep brave. Her heart had thought of it. What could she say? She was a Christian woman, and as she swallowed hard, she said, as quiet Jesus will come for you." And that was quite satisfactory to him. He had been trained from the earliest months, to know about this Saviour, how good He was. The boy we fixed. If mother should die, Jesus will come, and that will be all right."	came to a city, a plague of disease, and wrought air. Into one very poor home the disease came and ou die! What will I do?" What could she say, with ly as she could, "My boy, if I should die, the Lord
And his question proved all too prophetic. The disease did quick work; they were carrying her away; he followed and saw where she was laid. He came back to the house, a and was left alone in the poor humble home. He tried to sleep that night, but couldn't, so rose and dressed himself as best he could. He found his way down the street and Finding the spot, he threw himself down upon the freshly thrown-up earth, and wept until nature kindly stole away his consciousness in sleep. Early the next morning, just at the break of day, a Christian gentleman was coming down the road from some errand of mercy that had kept him out all the night. As he caboy and quickly guessed the heart-breaking story. He called him and said, "My boy, what are you doing here?" The boy raised himself, rubbed his eyes, and said, "Well, father is dead, and brothers and sister dead, and now mother's dead!	out upon the road to where they had laid her. ame along the road, past the graveyard, he saw the
and she said that if she did die, Jesus would come for me. And He hasn't come, and I'm tired waiting." And the man swallowed hard; and then said very quietly, as he tried you." And the boy looked up with his baby eyes big, and said, "You've been a long time coming!" A Long Time Coming When I listen to my missionary friends, there comes before my eyes a vision that keeps coming all the while, and I cannot get rid of it, day and night — I don't want to — a Africa, from Japan, and China, and India, and the Levant, and South America, and the Isles of the Sea; a great crowd of brothers, with their eyes big, and their faces gaunt outstretched. And they say, "You are a long time coming!" Over against that vision, there is the other of the Man with the scarred face, on Olivet. And the two are answering coming!" I wish we might quietly bow in prayer and say, "Master, all anew we will give ourselves to Thee, to send, to give, to obey as Thou shalt lead, that this cry of hungering nation."	great sea of faces from South Africa, and North t, from the hunger of their lives, and their hands ng each other: "Go ye" — "You are a long time
I wish we might quietly bow in prayer and say, "Master, all anew we will give ourselves to Thee, to send, to give, to obey as Thou shalt lead, that this cry of hungering nation wondrous Jesus Christ." As we quietly pray shall we just continue those two visions before our face — the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Master, who is our Master, with His ringing cry, "Go ye"; and then the other cry coming up from our blood-brothers of the far-away lands, "You are a long time coming the Master, who is our Ma	g." ll the power Thou dost give. Lord Jesus, I will plan
Nearer to Thee; E'en though it be a cross, That raiseth me."	